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ORTHODOX THREATEN CONSERVATIVES WITH MARRIAGE BAN

AJ Congress Urges Navy Seek For Bigotry In Chasanow Case

NEW YORK (JP)—The American Jewish Congress while giving the Navy a pat on the back for clearing Abraham Chasanow of charges of disloyalty, at the same time urged Secretary of the Navy Charles S. Thomas to determine if Anti-Semitism was the basis of the false accusation.

Chasanow this week returned to his desk in the Navy Hydrographic office after a 13-month suspension as a "security risk." In April he had been dismissed from his job but was cleared on appealing his case before a special hearing board (JP, April 30, '54).

In a letter to Secretary **CHASANOW** Thomas, Shad Polier, chairman of the AJ Congress executive committee, asserted that the Chasanow case "demonstrates the need for reconstruction" of the present loyalty procedure.

"Under the present loyalty program, there is far too much room for action based on suspicion, arbitrary conjecture and secrecy," declared Polier. "The natural result is that persons of ill-will have a clear field to give vent to their prejudices."

Polier asserted that although Chasanow had been cleared, the question of whether anti-Semitism was involved was still open. He said it was essential that the Navy determine whether any of the personnel involved in the Chasanow proceeding were guilty of anti-Semitism and that it make public the results of such an investigation.

Chasanow had said that he sus-



Eban to Tell Meeting Of Israel's Reaction

NEW YORK (JP)—Ambassador Abba Eban is expected to reveal Israel's reaction to the recent policy of the United States towards the Jewish state at the national leadership conference for Israel bonds this week-end.

Eban returned recently from Israel where he conferred with his government over the crisis arising out of the projected transfer of the Suez canal to Egypt.

Other speakers will be Julian E. Venezky, chairman of the bond executive committee, and Henry Montor, its chief executive officer, both of whom returned recently from Israel.

The meeting will open the fall phase of the current \$75 million bond sale drive.

Expected that the derogatory information might have come from anti-Semites in suburban Greenbelt, Md., where he resides and from opponents of the cooperative that owns the Greenbelt homes, in the organization of which he had a prominent part.



EBAN

Mixed Seating Tiff Still Unresolved

CINCINNATI (JP)—Although members at Conservative Congregation Adath Israel were told to expect a decision on the long battle over mixed seating on Sept. 1, no ruling was given. (JP, Aug. 20, '54.)

Until such a ruling is reached the old form of separate seating will be enforced over the High Holy Days, according to an agreement by opposing factions of the controversy.

If separate seating, as many expect, remains intact, it will strike a blow at the congregation's spiritual leader, Rabbi Fischel Goldfeder, who was a leading force in the fight for mixed seating.

Some say, and this they stress is only rumor, that the judges, who have been appointed to solve the issue that has been boiled down to a constitutional issue, have been urged to withhold their decision until after the High Holy Days. They believe that a decision might have already been reached.

Those who are directly connected with the bitter controversy, including the rabbi, have refused to comment on the results of the adjudication.

During the hearings on the constitutional argument, it was "closed doors" to all outsiders and most members of the congregation.

Oppose Planned Changes In Matrimonial Contract

By CHARLES ROTH

New York Bureau Chief

NEW YORK (JP)—The ultra-Orthodox Union of Orthodox Rabbis of America and Canada (UOR) has threatened to prohibit intermarriage with Conservative families if the Conservative rabbinate goes ahead with plans for making changes in the marriage contract and setting up its own rabbinical court (Beth Din).

Leaders of the Conservative Rabbinical Assembly of America

were warned that if they carry out the changes proposed in the marriage contract or set up a rabbinical court it will cause a split in the Jewish community.

Two other Orthodox groups, the Rabbinical Alliance of America and the Rabbinical Council of America, said they concurred with the UOR.



"make Jewish life in the Diaspora possible."

In its prepared statement the UOR said that the Conservatives are actually Reform rabbis under the banner of Conservatism and do nothing to conserve religion. It warned American Jewry not to recognize new laws which would "nullify family purity . . . Jewish heritage . . . and raise questions of legitimacy of birth."

"We warned Jews that according to Jewish law this Beth Din will have no statement," the statement asserted.

LACK . . . REQUISITES'

Rabbi Meyer Cohen, executive director of UOR, said that the Conservative rabbinate lacks proper requisites of faith and pious demeanor to carry out the proposed program.

Leaders of the Conservative movement did not think that Orthodox disapproval would deter them from going ahead with their plans. They said they waited six months after inviting all wings of Judaism to join in a rabbinical court before deciding to proceed alone.

A Conservative spokesman said his group welcomed anyone to join in "strengthening Jewish family life and dignity of mariage."

100,000 Youngsters Using Released Time Program

By JEANETTE RACHMUTH
Jewish Post Correspondent

NEW YORK (JP)—More than 100,000 youngsters are participating in a released time program for Jewish children in New York's public school system.

Led by Director Rabbi Jacob Hecht, the Committee for the Furtherance of Jewish Education (CFJE), now in its 14th year, has grown like topsy since its inception in a Brooklyn basement apartment in 1940.

"No one has a mortgage on released time," says the fiery American-born Hassidic rabbi. "It's an established fact and our committee has proclaimed it. Our youngsters should take advantage of it. Their parents must lead the way."

Some 7,000 children this year took the allotted one hour off for religious training in the more than 50 Jewish institutions and congregations which cooperate under the plan in New York City.

OVERLOOKED BY JEWS
Although 46 states have released time on their statute books very little advantage is taken of this by Jewish people, whether it be groups, parents or organizations, asserts Rabbi Hecht. The

CFJE would like to send workers into every one of those states to spread and strengthen the cause of Jewish Released Time but is hampered by a small budget. The CFJE operates as a deficit. It employs, part-time, some 200 people.

Its expanded program now includes a Summer Camp (Emunah) in Greenfield Park, N. Y., for 150 needy Jewish girls. (There wasn't sufficient funds to operate a camp for boys, as well, Rabbi Hecht declares.) But it also operates a day camp for both sexes in Coney Island.

The CFJE gets its pupils by dispatching a representative to a school where he passes out a note, signed by Rabbi Hecht, ad-

dressed to parents. It states that the "public school your child attends has provided one hour a week for religious training and instruction. Our organization has succeeded in organizing for the Jewish children of P.S.—a Religious Hour, which will be held every — at 2 o'clock at Congregation —. The children accompanied by our trained group leaders and instructors will be escorted to our classes. There they will be taught Jewish History, Ethics, Laws and Customs, songs, Bible stories, moral teachings. All free."

The children are asked to bring the letter to their parents. If the parents approve the children bring the note back signed, as

required by the city ordinance.

PROVIDE MEETING PLACE

"After we get 50 to 60 children in this manner, we make arrangements with a nearby synagogue or Hebrew school or any other suitable institution, a meeting hall or center," Rabbi Hecht told The Post."

"Although the program is Orthodox it is taught in the modern light," Rabbi Hecht says. "We have one guide—maximum Judaism and we give it regardless of the differing backgrounds of the children."

The primary aim of the CFJE is to make the presumed first contact of each child with Jewish religious instruction the beginning of a long range program. The desirability of going into a Talmud Torah or an all-day school is constantly stressed during the classes.

Rabbi Hecht claims that some 5,000 youngsters have entered Talmud Torah and yeshivas. Sixty-five percent of the classes

are in Brooklyn, 10 to 15 per cent in Manhattan with the rest scattered in the Bronx and Queens. These are conducted by 400 teachers who are rabbinical students.

PERSUADE PARENTS

Several canvassers are assigned to each area where they visit parents to persuade them that the hour of weekly instruction is inadequate and to send their children to day schools or Talmud Torahs.

Rabbi Moshe Heschel has recently taken supervision of R.T. for CFJE.

There was recently formed in New York city the Coordinated Committee on Released Time for Jews, Protestants and Roman Catholics, headed by Dr. Hollittz, a Protestant.

This committee is doing worthwhile work in planning programs, Rabbi Hecht stated. It does not duplicate any activity but serves merely as an advisory and planning board.

TURKISH TRADE UP

JERUSALEM—Israel's exports to Turkey will reach between \$12 and \$15 million by the end of this year.

ARREST 5 REDS

NAZARETH—Police last week arrested five Communists for staging and taking part in an unauthorized demonstration.

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RABBIS ARRIVE

JERUSALEM — A group of young rabbis from the U.S. and England has arrived here to par-

icipate in a six month course to be given by the Jewish Agency department of Torah education in the Diaspora.

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Survey Finds All-Day School Enrollment Has Multiplied Like Mad Since 1935

NEW YORK (JP)—There are eight times as many children in all-day Hebrew schools today as there were in 1935, in communities outside of New York city, according to a Jewish Education Committee survey still in progress.

In New York the number of children in day schools has tripled since 1935.

Largely responsible for the growing interest in day schools is the ten-year-old Torah Umesorah, an organization which has set up 60 per cent of the day schools opened since 1944.

Although the schools set up by Torah Umesorah teach from a strictly Orthodox viewpoint, according to Dr. Joseph Kaminetsky, director of Torah Umesorah, the boards of these schools are often made up of both Orthodox and Conservatives. Occasionally even a Reform rabbi will participate. However, these people participate with the understanding that the school is to maintain its Orthodox approach.

The student body, however, presents a different picture. An unofficial survey reveals that in New York city only half the children in day schools are Sabbath observers, while in communities out of New York only 25 per cent are Orthodox. In Camden, N. J., the survey revealed that half the children attending the day

schools have no affiliation with any synagogue.

Although the non-observant children do not seem to influence the Orthodox children to any degree, many observant parents prefer sending their high school age children to the larger cities, where they will be in a completely Orthodox atmosphere. The absence of this nucleus of Orthodox children has made it difficult for Torah Umesorah to set up community high schools, according to Rabbi Jacob Weisberg, one of the directors of personnel of Torah Umesorah.

On the matter of finances, Rabbi Weisberg told The Post, local Hebrew Education federations are just beginning to subsidize the day schools, although they have always subsidized the Talmud Torahs. The Philadelphia bureau, the rabbi said, is the first in a large city to have taken definite steps to subsidize the community day-school.

This September, Torah Umesorah expects to open schools in Holyoke, Mass., a community of only 450 families, in Allentown, Pa., in Atlanta, Ga., and in Perth Amboy, N. J. In New York state schools will be opened in Monticello, and in Long Beach, while Brooklyn children will be able to attend one of two new schools.

ZOA Chief Collapses While Giving Speech

JACKSONVILLE, Fla. (JP)—Mortimer May, president of the Zionist Organization of America, collapsed during a speech this week at the 17th annual convention of the Southern ZOA region.

May reportedly suffered a fainting spell brought on by the strain of the convention. He was reportedly fully recovered after a night's rest in his hotel room.

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SCHOOL'S SURVEY SHOWS—

Parents Can't Speak Yiddish But Want Children to Learn

NEW YORK (JP)—"We don't speak Yiddish, but we want our children to," is the opinion of 800 sets of New York parents who send their children to the Sholem Aleichem Folk schools.

According to a survey taken in May 80 per cent of the children attending the Yiddish Folk schools come from second-generation American homes where English is the spoken language.

Saul Goodman, director of the schools explains this curious fact by pointing out that Sholem Aleichem draws most of its students from homes that are not affiliated with any particular religious group.

"Since we put the emphasis on teaching Jewish culture and history rather than ritual, our schools are particularly well-suited for those families who want their children to receive a Jewish education without being subjected to a particular religious viewpoint."

When asked how the school would answer a child's question about kashruth, Goodman replied, "we would tell him it is up to his family to decide whether or not they want to observe kashruth." Goodman added, "We do not want to preserve all tradition. We want to move with the Jewish community."

Since their founding in 1917, the Sholem Aleichem schools have emphasized Yiddish and continue to do so. In 1944, however, Hebrew was added to the curriculum. The rest of the program of studies consists of explanation of Jewish traditions, ancient and modern Jewish history, and studies in Jewish literature and music.

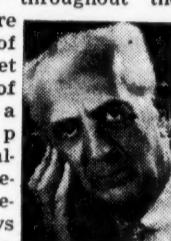
On the subject of the growing popularity of day schools, Goodman said, "We do not want to undermine the public school system. Besides the quality of teachers available for day schools is usually not of the caliber that we would like to hire."

GUTKIND

Dr. Gutkind believes that if one studies intensively enough Jewish sources such as the Torah and the Kaballah, one can find in them the answers to all our modern problems. The purpose of the weekly discussions with the Lubavitcher scholar is "to reformulate the Jewish idea so that it is acceptable to the modern Jew."

The returning Jew, the philosopher believes, does not find satisfaction in a "diluted" form of Judaism, but craves Judaism in its most intense form.

"I was particularly interested in the Lubavitchers," Dr. Gutkind faith.



Israelis Investigate Site of Air Disaster

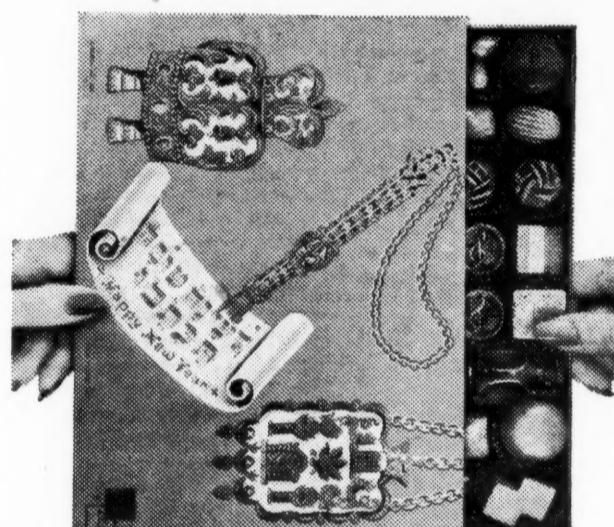
JERUSALEM — Israeli police and air force officers carried out tests over Ma'agan, scene of the recent tragedy in which 17 persons were killed, to determine flying conditions there.

The police said that if they justify a charge of negligence

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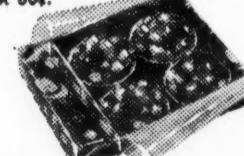
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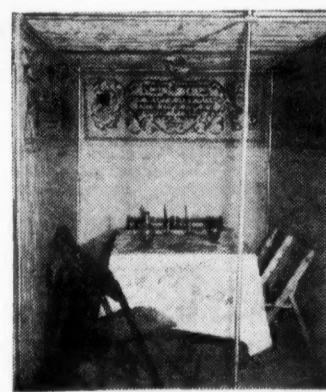
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Major Task of Jewish Education Held to Be Teacher Recruitment

NEW YORK (JP)—The major task facing Jewish education today is the recruitment of enough competent and deeply devoted teachers and their proper placement, where "they can inspire not only their pupils but whole communities," according to Dr. Judah Pilch, executive director of the American Association for Jewish Education.

In an exclusive interview with The Post, Dr. Pilch said that "one major realization necessary before we can accomplish this vital task is the requirement that economic security on a level of decency be provided for the Jewish teacher."

Dr. Pilch provided The Post with a kind of abbreviated balance sheet on the status of Jewish education in this country. He listed as the greatest current asset in the field of Jewish education the new status and recognition which "the entire educational enterprise has only lately begun to receive from the entire community."

TIMES CHANGE

"The days when a few far-seeing publications and the small army of educators stood alone in crying out to the community that education was being neglected are happily gone," the AAJE executive director said. "Today, practically all major organizations, community leaders and many individuals have begun to recognize the primacy of Jewish education in strengthening and enhancing our community life."

This change, Dr. Pilch said, is substantiated by the enrollment figures—in some cases reaching almost 85 percent of all school-age children, by the construction of more than 200 new buildings, by the "phenomenal" growth of the day-school movement, by the increased—"albeit still inadequate"—budget allocated for Jewish education and the "even greater acceptance, in principle, of the responsibility of the community for educational progress."

A second asset cited by the longer ignored as an obscure



DR. JUDAH PILCH
New-Found Respectability

head of the national educational coordinating agency is "the constant stress, especially by parents, on the child's own interests in Jewish school curricula. Although much learning is still by rote, there is a conscious attempt to introduce activities designed to make the child's schooling pleasurable and significant on his own level."

EDUCATION RESPECTABLE

"The new-found respectability" of Jewish education was listed by Dr. Pilch as the third major current asset. This "respectability," he said, is revealed in the fact that "more and more prominent volunteer leaders have joined the boards of Jewish schools, and the professional educator is no

melamed, but receives social standing and acceptance as an important civil servant in the community."

Among the major liabilities or problems now facing the field, Dr. Pilch placed the shortage of qualified and competent educational personnel as first and foremost.

"Teachers who are not prepared for the job and to whom teaching is no calling are employed in many of our schools, because the training schools today graduate less than one-fifth of the number we really need," he said. "Without adequate, competent and deeply devoted teachers to man the front lines of education, all other progress will be hollow."

A second major problem today, the executive said, is the shortage of time in which to teach. "Approximately half our children attend classes for a total of 50 hours or less a year," he stated. "Even in the afternoon schools, the total duration is about three years for the average student. Obviously, this amount of time—the aggregate maximum is 1,200 hours—is not enough for even a decent smattering of ignorance."

LACK OF CONTINUITY HIT

Dr. Pilch cited the issue of "inadequate continuity" as being related to this problem of insufficient time. This means in part, he said, the "removal from education of a youngster entering his teens, when he first becomes equipped to handle the more subtle and beautiful concepts of Judaism." He also referred to the "gradual but constant de-Hebraization of the Jewish school program."

"Hebrew," he said, "need not be sought as a second language for our youth, who may never reach that advanced stage under

Trip to Israel Required From Prospective Rabbis

NEW YORK (JP)—What do you have to do to become a rabbi?

In most seminaries a college degree and four years of seminary study are sufficient for ordination. At Yavne Hebrew Theological seminary, however, a new requirement has been added. Yavne students must now spend in Israel one of their four years of rabbinical study.

"If you want to know the whole Jewish nation, you must go to Israel," Rabbi Jacob Shapiro, director of Yavne explains.

"In Jerusalem alone," the rabbi says, "70 languages are spoken. It is only here that one can see Jews from India, Jews from Persia, Jews from Africa, all practicing Judaism in their own way, in their own synagogues."

JERUSALEM A CENTER

Also rabbis who have migrated to Jerusalem from all over the world have made that city into the world's center of Hebrew and Biblical scholarship. "By sending our students to Jerusalem we hope they will begin to feel the 'spirit' of Judaism."

In February, three Yavne students, the first group to take part in this program, embarked for Israel.

In the winter the students live in summer resorts outside of Jerusalem. Their course of study

consists of six months at Mahon-Maharshal Neve Shalom, the Jerusalem branch of Yavne, and six months under the tutelage of the Jewish Agency, which finances trips, and gives courses on Israeli culture.

WANT IT COMPULSORY

"We hope that soon we can make the year in Jerusalem compulsory for all our students. We are planning to build a dormitory in Jerusalem to house forty students, and to make arrangements for married students to take their wives."

So far the program has been financed by the students themselves, by Yavne and by the Jewish Agency.

Rabbi Shapiro summed up the purpose of the year in Israel. "Our people received from Israel the Torah, the truth. We are now going back to Israel to learn how to interpret that truth to our generation."

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Ruth Rubin	12" Oriole 3
Malavsky Family Choir—Religious Jewish Songs	10" Tikva 1
Singers of Israel	10" Tikva 6
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Jewish Folk Songs, Vol. 2	10" Folk. FP-827
Ossovitsky, Simon—Jewish Folk Songs	10" Reena CLP-4
Tucker, Richard—Cantorial Jewels	10" Col. FL-9502
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Council for Judaism School Program Making Progress

By BEN GALLOR

Jewish Post Correspondent

NEW YORK (JP)—Officials of the children's religious school program of the anti-Zionist American Council for Judaism are convinced they are making progress in providing an "American Judaism" capable of attracting unaffiliated American Jews.

The American Judaism taught to the children in the flourishing



SUSSMAN

"Schools for Judaism" program conforms to the Council's anti-nationalist, anti-cultural and anti-traditional approach. Termed by its sponsors "classical Reform," the program has brought about the creation in two years of seven schools. This has been accomplished by a steady growth in pupil enrollment:

Leonard Sussman, administrative director of the Council's religious education department, supplied some figures on the eve of the start of the third year of the program.

HAD 375 PUPILS

The seven schools ended the previous Jewish school year with 375 pupils, he reported. By a "very conservative estimate," a total of 525 pupils is expected when the school year resumes.

Three of the schools will be starting their third year. These schools and their expected enrollments are: White Plains (originally the pilot Westchester school) 40; Highland Park (Chicago) 300; and Milwaukee, 20.

The St. Louis school will start its second year with 70 pupils.

Two of the schools were only three months old last June. They are those in Pittsburgh and Indianapolis, which will resume with expected enrollments of 35 pupils each. The newest school, opened in Manhattan in April, will start its second year with 25 pupils, Sussman said.

CINCINNATI NEXT

At least one new school will be opened soon, in Cincinnati, with a hoped-for enrollment of 50 pupils. Sussman added that discussions of additional Council schools are underway "in at least half a dozen cities."

In striking contrast to the adult element of the Council pro-

gram, which has produced violent controversy during every one of the Council's ten years of life, the school program has moved along with little excitement.

Only in Indianapolis was any furor created. That died down and the Indianapolis school has since been operating without any complications and Sussman indicated he expected no further difficulties.

The contrast extends to the manner in which the Council ideology is handled at the adult versus child-teaching levels. Periodically, anti-Zionist utterances by Council spokesmen have stirred angry protests from Zionists and more moderate anti-and non-Zionists.

BELLIGERENCE AVOIDED

None of this belligerence appears in the very substantial apparatus of textbooks and teaching guides created by the Council religious education department. As Sussman puts it, "we teach the children that there is a Zionist viewpoint, just as we teach there is an Orthodox viewpoint, and why we disagree with both in favor of our viewpoint. We try to be objective and rational."

Council expenditures for this program in the first year were approximately \$10,000. Last year, the program cost \$30,000. Not all of the increase went for the program, part of it representing a salary for Sussman who was shifted from eastern regional director for the Council to the education department when the expansion of the program made it too heavy for Rabbi Samuel Halevi Baron, the Council's Director of Religious Activities, to continue to handle the work by himself.

Tuition fees are determined locally and average about \$30 per pupil for the school year. Books are paid for out of the individual school budget.

Sussman explained it was possible to run so substantial a pro-

gram at such low cost for two reasons: all teaching and administrative services are volunteer and, except for the Highland Park school, facilities are rented. Since the program is strictly a Sunday school venture, classroom rental costs are low.

AUTONOMY STRESSED

Each school has a high degree of autonomy. Most are incorporated as separate legal entities and have no legal or official connection with the Council. The Council offers no personnel. Each school is self-supporting in operating expenses.

What each school does get from the Council is the basic curriculum and supervision of that curriculum. This autonomy, according to Sussman, stems from the premise on which the program was launched: that the Council will not go into a community on its own and start a school. It will only step in when a group of interested parents want to organize a school and approach the Council for help.

The teachers all are parents, with the majority having had little or no teaching experience. To deal with this problem, an extensive teacher training program has been set up.

The prospective teachers are presumed to have some background in "classical Reform." As a first step, a group will get a week in indoctrination from Rabbi Baron, first as a group, then individually, in the basic curriculum.

GET TEACHERS GUIDE

Each teacher then gets a 200-page mimeographed Teachers Guide, which follows the curriculum, in carefully-detailed steps. Each teacher is required to submit a weekly report. These are analyzed for inadequacies and problems, with a fast follow-up in correspondence and, if needed, a personal visit by Rabbi Baron or Sussman. The two officials spend much of the school year visiting the various schools.

Since the Council considers that the Zionists have captured most of the institutions and activities of American Jews, the isolation of the Council program, including the school program, from the Jewish community—which

Council for Judaism School Plan Stimulates Birth of Congregation

NEW YORK (JP)—The first congregation growing out of the Schools for Judaism Program of the American Council for Judaism was established in June with 40 families and there is "serious talk in at least two more cities" of the formation of similar congregations, The Post was informed this week.

The Congregation for Reform Judaism in Westchester held its first dedicatory service on June 18 in the 'Y' building in White Plains. The charter membership consists largely of parents of children in the Westchester School for Judaism, the pilot school of the Council educational program.

Rabbi Samuel Halevi Baron, the Council's Religious Director, is spiritual leader of the new congregation, and Stephen S. Marks of Chappaqua is president.

There are other ultra-Reform congregations in the United States, notably in Cleveland and Pontiac, Mich., but the Westchester is the first to grow out of the Council school program.

Leonard Sussman, administrative director of the Council's education department, said that as an organization, the Council had nothing to do with establishment of the new congregation "though of course there is a linkage of ideas about Judaism."

Sussman said that the congregants, stimulated by the program of "classical Judaism" which they learned in the process of helping teach the children, decided they wanted to join a congregation. Unable to find anything in Westchester conforming to their religious desires, they formed their own.

the Council rejects anyway—is few of the children have had any religious education before being enrolled.

Sussman insists, however, that the school program has made impact and not merely in terms of the general lack of resistance from other segments of American Jewry.

The Council's Tell Me Why primer, published by Bookman Associates, a commercial publisher, is selling outside of the Council classroom program. Sussman said that "one or more of our textbooks are currently being used in 25 schools other than ours."

MAGAZINE DOES WELL

The Council's twice-a-month magazine for children "Growing Up" also is doing well outside of the Council, he said, adding that the periodical was sold to 70 Reform congregations last year for use in their Sunday schools.

The fact that all the teachers are volunteers and all are from the ranks of the parents of the school children is cited as further proof that the Council ideology in its child education form has a strong attraction for previously unaffiliated Jews.

TO BE FIRED

JERUSALEM—Some 300 workers in the Tel Aviv district office of the ministry of commerce and industry will be dismissed within the next two months.

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For complete outlines write or phone for Bulletin "p".

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Friday, September 10, 1954

FAMILY SECTION

EXPERIMENT SHOWS IT SUPERIOR

New Hebrew Teaching Method May Prove Boon to Language

NEW YORK (JP)—A new method of teaching Hebrew may make it possible for more people than ever before to read and understand that often difficult language.

Originated by Abraham N. Franzblau, dean of Hebrew Union School of Education and Sacred Music, the One-Bond Method, as it is called, drew greater interest and a better attendance from those who learned with it than those who used older methods in a recent experiment.

In addition, the students using the new method were able to complete an entire textbook while the others were only half way through the same book. The experiment was conducted at Temple Emanuel Religious school, Lynbrook, L. I.



GAMORAN



DR. FRANZBLAU
Something New.

THIS REVOLUTIONARY approach to teaching the Hebrew language does away with the pronunciation of a single Hebrew word. The student, whether child or adult, is taught only to concentrate on recognizing the way in which the word appears to his eye and to connect it to the English word.

With "The Little Red Schoolhouse," an invention employed by Dr. Franzblau, the student is able to memorize a particular Hebrew word and its English meaning at his own speed. The main objective of the procedure is to enable each student to gain a large enough vocabulary so that he can pick up a good Hebrew book, magazine, or newspaper and understand rapidly what he is reading.

REBECCA LISTER, one of the teachers using the One-Bond Method to teach Hebrew, reported that, "A high level of interest and enthusiasm was maintained by the children. Parents spoke glowingly of their children's interest in Hebrew and how eager they were to read Hebrew stories to anyone who would listen."

"One of the parents reported that the child's grandfather, in typical 'zaydeh' fashion, tested the 'aynikel' (grandchild) and then turned away perplexed. 'What goes on here?' he asked, 'he can't even make a single Hebrew sound but he understands everything he is reading!'

First presented at a meeting of the National Conference of Jewish

IT'S THE TRUTH!

By SAMUEL DEUTSCH

Copyright 1954 by Samuel Deutsch

THE WORD "synagogue" comes from the Greek. It is a term meaning "assembly" or "community."

WHEN EZZARD CHARLES, the heavyweight boxer, trained for his first bout with Joe Louis, which brought him the world heavyweight championship, he selected as his training quarters a Jewish summer resort hotel in the Catskill Mountains in New York! In the same hall where he trained was a Sefer Torah and ark and at one time he was asked to interrupt his sparring practice—so that a small group of the guests could convene for services because one of their members had to say Kadish!

THE LAST of the colonies in America to grant religious freedom and equality to Jews was Maryland!

There are other educators less willing to pass judgement on the merits of the One-Bond Method. Dr. Emanuel Gamoran, director of education of the Union of American Hebrew Congregations, feels that this method should be given every opportunity to be tried out in Hebrew schools though he, personally, is skeptical of its success.

The Lynbrook experiment, Dr. Gamoran claims, is only one small effort in trying to prove the worth of the One-Bond Method. Before he is willing to take a definite position in the controversy, it is necessary to see the results of this kind of teaching with all kinds of children from many different communities.

Meeting With Gromyko Denied by Goldmann

NEW YORK (WNS)—Rumors circulating here and abroad that he was planning to confer in London with Soviet Deputy Foreign Minister Andrei Gromyko to discuss emigration of Jews from the Soviet Union to Israel were categorically denied by Dr. Nahum Goldmann in a cable from Switzerland to his office here.

Dr. Goldmann, chairman of the executive of the Jewish Agency, described the rumors as "nonsensical" and said no such meeting was intended.

Jewish Tourist Guide

Historic Jewish Sites in U.S.

This column is based on the forthcoming book, "A Jewish Tourist's Guide to the U.S." by Bernard Postal and Lionel Koppman. Philadelphia, The Jewish Publication Society of America, 1954, 670 pages, \$5.00.

By LIONEL KOPPMAN

MANY people in San Francisco, both residents and visitors, do not realize that a large part of the city's beauty which they are privileged to enjoy was made possible by Adolph Heinrich Joseph Sutro, mining engineer and philanthropist who at one time owned as much as one-tenth of the entire City.

Now a public park, Sutro Heights, Point Lobos Ave. and Great Highway, was at one time Sutro's estate. The house, built in 1879, was surrounded by a 20-acre garden, which was donated to the city by Sutro's daughter, Dr. Emma Sutro Merritt. Amid the shrubbery are many marble statues from Belgium, carried to San Francisco in ships as ballast. The mansion was demolished in 1939, its only remnant being a small, stone strong-room fitted with a heavy iron door and furnished with a safe bearing the name "Adolph Sutro."

SUTRO HEIGHTS is but a short distance from the famous Cliff House overlooking the Pacific Ocean. A plaque at the entrance bears the following inscription:

In memory of Adolph Sutro, mining engineer, philanthropist, pioneer builder in San Francisco. Born April 29, 1830—Prussia. Came to United States 1850. Settled in San Francisco 1851. Built Sutro Heights which he presented to San Francisco as a public park. Also gave to San Francisco the site of the University of California Hospital. As an engineer designed Sutro drainage and ventilating tunnel for Comstock Lode, Virginia City, Nevada. Mayor San Francisco 1895-1896. Died San Francisco July 8, 1898.

IN THE EARLY 1880's, Sutro bought the original Cliff House and a thousand acres of land facing the ocean. The restaurant was destroyed by fire in 1894. The second Cliff House, which in 1907 was also destroyed by fire, was built by Sutro and was known as "Sutro's gingerbread palace" because of its design as a chateau with spiraling towers. It was host to five Presidents—Hayes, Grant, McKinley, T. Roosevelt and Taft—and the rendezvous of such notables as Sarah Bernhardt, Mark Twain and Bret Harte. Sutro's funds also made possible the construction of the present Cliff House, in 1907.

A large tract northwest of Twin Peaks is called Sutro Forest. Planted by Sutro in 1887, the forest is dark with cypress and eucalyptus trees and alive with small animals and birds. Clarendon Ave. and other paved roads pass through Sutro Forest. Mount Sutro, 909 feet high, is in the center of the area.

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They All Are Jews



It Ran by Itself
Siegfried Marcus

(1831-1898)

EARLY in the 19th century in Vienna, Siegfried Marcus, 17, graduated from technical school as one of its ablest engineers. He found employment with a large engineering firm and performed such brilliant work that within ten years he achieved financial independence. He retired and established a laboratory of his own in which to devote all his time to inventing.

Soon all Vienna heard of this remarkable engineer in whose busy little shop many useful inventions were developed. He invented the first electrical fuse suitable for underwater explosions, a seismograph, and devices for the regulation and measurement of heat and for the discharge of deep-sea mines by electricity. But the young inventor was possessed of a far greater dream—to invent a self-propelling carriage.

In 1864 he built his first horseless buggy, but it was not much of a success. The neighbors laughed at its clumsy progress, and little boys threw stones at it. Another 11 years of patient plodding, then one day the people of Vienna stopped to look in wonderment as they saw a horseless carriage driven by a man who sat inside it and steered. He had at last invented his benzine-fuelled engine which fundamentally is the same as today's high-speed motor car.

Marcus was an impractical business man and neglected to patent his invention until several years had passed. Meanwhile, in other lands inventors were tinkering in their laboratories with the horseless carriage, and they too perfected a self-propelling vehicle. Thus Marcus never gained the fame and fortune that might have been his. He is hardly ever mentioned in the history of the automobile, yet his brain-child was the basis for the millions of automobiles driven today on every highway of the world.

This feature is condensed from the book, "They Are All Jews," with biographies by Mac Davis, and portraits by E. E. Claridge, through courtesy of the Hebrew Publishing Company, New York N. Y.

Your Name

Want to know what your name means?
Address your question to Mr. Pearlroth,
National Jewish Post, Box 1633, Indianapolis 6, Ind.

By N. PEARLROTH



DEAR Mr. Pearlroth: I should appreciate your advising me of the origin of my father's name—Baschein. He came from Borisov, Minsk Gubernia, which was part of Russia at that time.—HILLEL BASHEIN, Denver, Colo.

BASHEIN is also a name of geographical origin. This time the source is a small locality named Baszyna in the Volhynian district of Ostrog. The name of the town is traced to a Turkish Pasha, a war prisoner who was held captive in a local castle. The Poles spell Pasha with a "B"—Basha. The village name was adopted from this circumstance.

DEAR Mr. Pearlroth: Can you please tell me the derivation of the name Guyes? I think originally when Daddy first came to this country it was spelled Gais. His people came from Pokroj, Lithuania. I remember them speaking of a town known as Linkow.—S.W.GUYES, Salisbury, N. C.

GUYES is a Russian adaptation of another celebrated Jewish family name. The original version was Hayes (Chayes) and refers to descendants of a Jewish matron whose Hebrew name was Haye (Chaye), the feminine counterpart of the Hebrew male name Chayim (Life). The family has produced a large number of spiritual leaders and celebrities. Isaac ben Abraham Chajes (1538-1610) was the brother-in-law of the fabulous Rabbi Low of Prague whose memory is enshrined in a wreath of legends, probably the most famous Jew of medieval times. Another famous representative was Rabbi Zvi Hirsch Chajes who was the son of a wealthy citizen of Florence, Italy and was the rabbi of Brody and Zolkiew and other Galician localities in the middle of the 19th century. The grandson of this most erudite rabbi was professor of the Rabbinical College in Florence. The Russian alphabet has no "H". The "G" of your initial is a Russian substitute.

— The Post Guide to Jewish Education Aids and Materials —

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COLUMBIA UNIVERSITY TEACHER'S COLLEGE	525 West 120 Street	New York 24
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Exploring Literature With Children in The Elementary School, pamphlet, .60	Teachers College
Reading is Fun, pamphlet, .60	Teachers College
A New Approach To The Teaching of Hebrew, pamphlet, .35	Union of American Hebrew Congregations
Around the World With Hebrew, film, 7.50	Union of American Hebrew Congregations

Good News!!
Price on
School Subscriptions
Not Raised This Year

PRICES REMAIN THE SAME—While the subscription price of The Post has been increased from \$5.00 to \$6.00 a year, the price on school subscriptions has not been raised. It is still \$2.50 for the nine-month school term. This is good news for the school treasurer.

ACCLAIMED EVERYWHERE—Educators still praise The Post as the best means of introducing your teen-agers to the complex but exciting American Jewish community. Not only for current events, but also for its many features, The Post is unparalleled for classroom work. In lots of ten or more the cost is \$2.50 each for the school term, whether sent in bulk to one address or to individual addresses. For less than ten the cost is \$3.50 each.

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I THINK AS I PLEASE**ISRAEL FINALLY IS GETTING READY
TO TAP VAST TOURIST POTENTIAL**

By CARL ALPERT

HAIFA—In 1953 there were 35,000 tourist visitors to Israel who spent a total of around \$8 million. In the same year Italy entertained a total of 7,681,870 tourists, of whom 505,567 were from the United States. From the point of view of sentimental or religious attraction, Israel should have as strong a call on Christian (not to speak of Jewish) interest as Italy. From the point of view of antiquities and fascinating glimpses into the ancient past, Israel has as yet unexploited resources which bid fair to rival the glory and grandeur that once was Rome. From the point of view of scenic beauty, mountain and seashore, Israel's natural attractions need be ashamed of no comparison with anything in the Mediterranean area.

And at a time when the economic survival of Israel is dependent on each dollar of hard currency laboriously earned the hard way by export, or borrowed from abroad, or wheedled out of friends, almost nothing has been done to build tourism, Israel's potentially biggest industry, on the scale which it deserves. The story of Israel as a vacation resort, or as a point of contact with the mystically appealing past, has never really been told. Even dyed-in-the-wool Zionists, who go to Israel already wearing rose colored spectacles, report that the realities of the land far exceed what they had expected in their wildest visions.

THE FREQUENT READER of this column may recall that we have again and again pointed to this tragic neglect of tourism and of tourist attractions. It is therefore doubly encouraging now to



ALPERT

its to these sites pleasant, comfortable and interesting.

IN ITS REQUEST for an appropriation, the Tourist Centre minces no words. "The great majority of historical sites which could form a major attraction for tourists is at present in a state of neglect, a real eye-sore for the visitor. In many cases there is no possibility of access." And so Mr. Ezer and his staff have drawn up a list of locations which will receive first priority in the improvement campaign—a list, incidentally, which repeats almost every one of the sites which we have had occasion to report on critically in these columns in recent months.

Megiddo, where excavations have uncovered successive layers of civilization going back 5,000 years, will have necessary footpaths laid out, elimination of unsightly thickets of weeds and thistles, construction of a museum and rest rooms for visitors. No longer need the famous Solomon's Stables, at Megiddo, be pointed out by taxi guides as being "behind that hill, but hard to get to."

BETH SHEARIM, where the underground catacombs have for some years been "out of bounds" to tourists, will now be provided with a parking space, refreshment and rest rooms, pathways.

Caesarea, the Roman city on the coast which once housed 100,000 persons and served as a rival to ancient Jerusalem, will likewise receive improvements. A visitor there only last week tells me that additional excavations have already commenced. Bravo! Herod's Family tomb, today the most dismal, desolate and neglected ancient site in Jerusalem, though located directly next door to the King David hotel, will be cleared, approaches improved and transformed into one of the showplaces of the capital.

A new road to the ancient synagogue at Capernaum has just been completed—on the recommendation and at the insistence of certain Christian diplomats in the country, it is reported.

For the very first time I begin to get the feeling that progress is being made in this vital aspect of Israel's economy-tourism.

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its to these sites pleasant, comfortable and interesting.

NEW YORK

**Yiddishists Unhappy
With Israel's Attitude**

by M. Z. FRANK



OUTSIDE of the government offices, the courts, the army and the school, there is no compulsion in favor of Hebrew in Israel. The social pressure that was once applied in Palestine against the use of Yiddish or other languages, has now practically disappeared. Jews are free to talk—and do talk—Yiddish, or Turkish, or Polish, or Russian, or Czech, or Ladino, or French, or English, or Rumanian or German or Hungarian or anything else.



STALIN

Periodicals appear in most of the languages mentioned above. There is a Yiddish theatre. The Histadrut is publishing in Yiddish a literary quarterly—something it does not do in any other language outside of Hebrew. During election campaigns every language is used. Social workers in maaborot use any language they can to communicate with the residents.

In a court, the judge will often dispense with the services of a translator, if he can speak the language of the immigrant (their records, however, are always kept in Hebrew). No office will refuse to answer an applicant who does not speak Hebrew (but written documents must be in Hebrew). On the whole, greater tenderness is shown to Yiddish than to any other "foreign" language.

But the Yiddishists are not happy. They would be more than human if they were happy. To a Yiddishist, his favorite language is bound up with his strongest emotions. Many of them have dedicated their lives to the advancement of Yiddish. And they have lost the war on all fronts.

In Russia they lost out to Lenin and Stalin who fooled them by first supporting Yiddish officially (while suppressing Hebrew), later letting it wither away and finally suppressing it. In the rest of Eastern Europe they lost to Hitler. Even without Stalin and Hitler, Yiddish was gradually weakening and was being supplanted by Russian, Polish, German and Rumanian. In America, where a generation ago Yiddish was so powerful, they lost to Americanism. In Palestine, the only country where assimilation had no chance, they lost to Hebrew—perhaps by a slim majority.

Intellectually, most Yiddishists are reconciled to the inevitable. But emotionally they feel frustrated, and their sense of frustration sometimes breaks out in peculiar form.

IN SEPTEMBER 1951, at the

Megiddo Hotel, in Haifa, during the reception tendered to Mayor Impellieri of New York, I sat near David Pinski, a famous Yiddish writer, who moved from New York to Haifa in 1949. He is a fine Hebrew scholar but does not speak the language fluently. Opposite us sat the chief of police for the Northern District, a sabra. The chief of police, out of deference to Mr. Pinski, conversed with him in Yiddish. But, being a native of Tel-Aviv, he spoke about as good a Yiddish as any Jewish native of Indianapolis or Phoenix, Ariz.

"Well Pinski" I said, "you and I have lived to see a Jewish state, we have lived to see a Jewish chief of police—but what's the good? He talks Yiddish like a goy!"

In the spring of 1952, Pinski told me that a Yiddish theatre company could not present a play of his in Haifa because of a municipal law, which prohibited the posting of bills in public places in foreign languages, unless two thirds of the space on the bill was in Hebrew. (In the case of Arabic, only half of the space had to be in Hebrew). The company which was touring Israel, had printed its posters in Tel-Aviv or in Jaffa, all in Yiddish for use all over the country. "And so" Pinski told me quietly in the city where Pinski lives, a play by Pinski cannot be presented."

THIS WAS SHORTLY after the Municipality of Haifa, at the mayor's suggestion had conferred on Pinski honorary citizenship on the occasion of his 80th birthday.

It was also the mayor—Abba Hushi—who was the author of that by-law. He has no animus against Yiddish. On the contrary, Abba Hushi likes Yiddish and has taught his own children to read Sholem Aleichem in the original. In speaking to a tourist, where he has the choice, Abba Hushi would rather use Yiddish than English. Furthermore, no other leader in Israel has tried so much, and with so much success, to gain popularity among the new immigrants.

But the rule of Hebrew in Israel is one of the basic principles of Zionism, and Abba Hushi, as a typical Third Aliyah pioneer, will enforce it even if it hurts and, in making concessions, will circumscribe them very carefully so that they do not affect the basic principle.

(to be continued)

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The House of Values

THE EDITOR'S CHAIR

THIS is a sort of tale of two communities as a whole. Unfortunately it reaches only about 200 cities. Dr. Israel T. Naamani came to Louisville as head of the Bureau of Jewish Education some years ago, and then several years following that Aaron Intrator, although in the past year or two, came to Indianapolis as superintendent of the Jewish Education Association.

It would seem that both would hold the same position in effect. The Louisville and the Indianapolis Jewish communities are separated only by a hundred miles or so and they have about the same population. Therefore the problems in Jewish education would be more or less similar.

Yet that is not the case at all.

In Indianapolis, Intrator's work is confined almost solely to operating a daily Hebrew School. He has some, but very little, connection with Jewish education in the larger sense. His principle duties are preparing curriculum and operating the Hebrew School, where he also teaches.

THE SITUATION is altogether different in Louisville.

Dr. Naamani's position there is more or less as a catalytic agent for Jewish education in the general and broad sense of the word.

He has no Hebrew School under his supervision. He teaches no classes.

He does however teach (or did, if the class has since been discontinued) Hebrew to a volunteer class of the Council of Jewish Women.

He does prepare programs with a strong Jewish education content for the local Jewish organizations, whether the B'nai B'rith or the Hadassah or the Council of Jewish Women, or any group that requests his services.

He experiments with various aids to Jewish education.

He conducts a school for Sunday School teachers.

And he arranges city-wide forums, and so forth.

IT MUST BE CLEAR then, that here are two cities almost identical in many respects, but so different in their approach to the problem of Jewish education.

Both approaches, the one in Louisville and the one in Indianapolis, are the outgrowth of the way Jewish education developed in each community.

In Indianapolis, a school founded by the late and revered Rabbi I. E. Neustadt, has developed into the Jewish Education Association, which is an excellently-staffed school, finely supervised, and supported by the Jewish

IN LOUISVILLE, the Louisville Hebrew School probably goes back as far as does the Jewish Education Association, if not farther, but Jewish education has been fragmented, and Hebrew schools are conducted also by the synagogues there. This is the result of rivalry between some rabbis, the desire of synagogues to teach their children their particular brand of Judaism, etc.

As a consequence the Louisville Hebrew School does not serve the entire community, and is by no means the same kind of institution as is the Jewish Education Association in Indianapolis.

Dr. Naamani is a great boon to Jewish education in Louisville.

In Indianapolis, Intrator does work which is equally important, and which is not, because of the local situation, being emulated in Louisville.

THE IDEAL WOULD BE if in Indianapolis, the Jewish community would employ a well-qualified full-time educator with vision to do for Indianapolis what Dr. Naamani is doing for Louisville.

Then Indianapolis should move ahead quickly in the field of Jewish education, and would be providing the Jewish education stimulant for all age levels.

The day when a community can provide Jewish education only for its children—or to be more specific for the children of those families which consider it important—is gone. Even those Jewish leaders who were willing to concede, if only grudgingly, that Jewish education was all right for those that wanted it, have lived to change their views.

In the large Jewish centers, well equipped boards of Jewish education are doing the job which Dr. Naamani is doing in Louis-

ville, although because Louisville is a small and well run community they are not nearly as effective in their work as he has been in his.

We need more Dr. Naamanis all over the U.S. and they will come too as the realization spreads that Jewish education is the one single most important need of the U.S. Jewish community today.

MT. CLEMENS, Mich.—Kraemer's Olympia Hotel and Mineral Baths here will be open for the high holidays, it was announced this week. The hotel, which is world famous for baths for the relief of rheumatism, arthritis and sciatica, is strictly kosher.

FREEDOM OF THE PRESS

Letters must be typed or printed clearly, double-spaced, on one side of the page only, and should be no more than two pages long. Only letters bearing the writer's signature and address will be printed. The Post reserves the right to condense letters. No material submitted to The Post will be returned unless accompanied by a self-addressed, stamped envelope.

EDITORIAL ON RABBI SILVER HIT AS MISREPRESENTATION OF ISSUES

Editor, Jewish Post:

My purpose in writing you this letter is to point out a misrepresentation inherent in your editorial called, "Rabbi Silver Is Wrong." This misrepresentation, while probably not willful, is typical of the flagrant diversion and misdirected emphasis that is placed upon the basic issues involved in modern religious problems.

The incident of Rabbi Silver is a case in point.

Here is a clear illustration where an essential ritual in our tradition has not been observed properly. Jewish law requires Tevilah (a visit to a ritualarium) as an indispensable prerequisite to conversion. It is to be assumed, in this case, that this was not adhered to, since Reform rabbis usually conduct conversions without requiring Tevilah.

Orthodox law, then, considers this woman still to be a Christian, and her children no more belong in a Jewish all day school than Jewish children belong in a Catholic parochial school.

The question in my mind is: If this woman was so sincere, and so anxious to nestle close to Judaism as to send her children to a Jewish all day school, why didn't she seek out an Orthodox rabbi to begin with, and then all doubts would have been removed.

She probably didn't know the difference—nor was she told.

In any case, the point I am making is this: The essential religious question has been circumvented. Instead, you hold up, for all the world to see, a poor wronged woman, who wanted her children to receive a maximum Jewish education, and along came a nasty old Orthodox rabbi to stand in her way unreasonably.

Naturally, the first impulse of most unthinking people is to strengthen the impression, already prevalent, that Orthodox is to be equated with benighted medievalism, and that the Reform group is the only one that stands for liberalism and kindness.

It seems that every attempt to adhere to the time-honored traditions of our people is at once labeled "interpreting the law with unwarranted harshness." It is precisely the type of logic you utilize in your editorial that, in my opinion, is responsible for most of the misunderstanding and distrust that is directed against Traditional Judaism.

NEW WEEKLY APPEARS

JERUSALEM—The first issue of a new Hebrew weekly, "Ha-

Education Is Gaining

There may have been other times in Jewish history when the same situation existed, but that it does exist today, not too many people will contest.

If the Jewish educator is more vitally necessary today in the kind of Jewish community set-up we have, than the rabbi, he also ranks in need above its public relations or federation or fund-raising official.

In the well regulated Jewish community, the rabbi, the Jewish educator, the federation official all perform in their own fields and each makes a contribution to the general welfare of the community.

But today, with the Jewish communities still far from mature, there is a bad imbalance in our rating of the necessary functions of that community.

This is shown, of course, in the way in which we allocate our funds.

But all is not black.

Slowly as the truth dawns upon us, and as our communities mature, the amount of money being allocated percentage-wise to Jewish education rises, even in the face of diminishing funds for other community responsibilities.

This is heartening.

The quicker Jewish communities begin to evaluate Jewish education properly in the scheme of things, then the quicker Jewish life in the U. S. will begin to normalize, and the Jewish community begin to move significantly along the path to maturity and then creativity.

TRADITIONAL JUDAISM CAN SERVE ALL GENERATIONS AS WAY OF LIFE

Editor, Jewish Post: must be, one—traditional Judaism.

I am renewing my subscription very much against my better judgement.

To be sure, my family enjoys reading many of your featured articles by Dr. Saffir, Carl Alpert, Sam Silver etc. Also, your news coverage is good, generally speaking.

However, we are embittered time and again by your lack of understanding and appreciation of our traditions.

To be specific, when you state for instance that Conservatism copes with present day problems, you show a complete ignorance of our glorious faith.

May I ask, how many religions did the Almighty "bless" the Jewish people with? Your answer

H. Besdin Miami Beach, Fla.

I do not mean to take issue with Reform, Conservative, Reconstructionist Jews. Whatever they wish to observe is commendable. Then again, I will leave it to our worthy rabbis to preach.

But let's call a spade a spade.

All these "denominations" are religions of convenience and ignorance. In a word, it's our religion diluted to suit our convenience.

Traditional Judaism is a way of life for all generations. True, many phases need interpretation and adaptation. But to say that those who break with tradition are coping with problems of modern living is condoning hafkaroos with a label.

Golf 18 holes by the Swimming pool. Fishing playground. Super American Plan and dancing side 'round room with pictures vann our f

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Golf 18 holes by the Swimming pool. Fishing playground. Super American Plan and dancing side 'round room with pictures vann our f

Rabbi Jacob Kurland

Knoxville, Tenn.

Rabbi Silver Backed

On School Issue

Editor, Jewish Post:

I read with disgust your editor-

ial captioned "Rabbi Silver is Wrong." In it you seem to infer

that Rabbi Silver's action in this

case was prompted by personal

reasons.

Because the Reform method of conversion does not meet with the standards of the Shulchan Aruch, Rabbi Silver had to do what is right according to the Orthodox Jewish view. Those reasons alone are enough without other circumstances to warrant his position in the particular case.

By sending a child to an all-day school alone without having the child go through conversion of an Orthodox Bes-Din, the child does not become Jewish.

The Reform manual on Page 153 explicitly says that no initiatory rite is necessary; which according to the Shulchan Aruch is erroneous.

It seems that your newspaper wants to pick sides against the carrying out of Shulchan Aruch law in favor of Reformation. If that be the case you should change the name of your paper from The Jewish Post to the Reform Jewish Post. In that respect you will show your true colors without smuggling that view into an editorial.

A man with the eminence and scholarship of Rabbi Silver is not of communications.

wrong if you were to judge objectively. I dare your newspaper to carry a caption in an editorial reading "Rabbi Silver is not wrong."

DAN S. ROSENBERG,

UJFC Executive Director.

St. Paul, Minn.

Post Editorial

On St. Paul Praised

Editor, Jewish Post:

Your editorial in the September 3 issue in the Jewish Post is, I think, right on the beam. It is the kind of thinking which parallels the thinking of a number of community leaders in St. Paul and which was basic to the deliberate decision that the time had come to recognize that our campaign was a failure—at least in terms of meeting the responsibilities we purport to meet through the welfare fund.

I hope that the forthcoming General Assembly of the CJFWF will devote its program to a frontal attack on the basic problem.

DAN S. ROSENBERG,

UJFC Executive Director.

St. Paul, Minn.

FLEET GROWING

JERUSALEM — Israel's merchant fleet has grown eight times since 1949, according to D. Rachman, deputy director of the shipping department of the ministry of communications.

the Jewish Post

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Circulation Manager

SAM SHULMAN

Advertising Director

Friday, September 10, 1954

12 Elul 5714

1st Selichot Sept. 19
Rosh Hashanah Eve Sept. 27
1st Day Rosh Hashanah Sept. 28
2d Day Rosh Hashanah Sept. 29
Fast of Gedaliah Sept. 30

♦ ♦ ♦ DEATHS ♦ ♦ ♦

George Neumann, 69, San Diego Leader Dies

SAN DIEGO (JP) — George Neumann, 69, prominent San Diego resident since 1918, died here recently.

Mr. Neumann was a member of many local and national organizations and took a prominent role in philanthropy in this city until his recent illness. He was a member of Temple Beth Israel and served on the board. He also served on the board of the United Jewish Fund and took an active part in its annual drives.

He was a founder of the Hebrew Home for the Aged and was also its honorary vice president.

Surviving him are his wife, Julia; two brothers, Al Neumann of San Diego and William Neu-

mann of Los Angeles; and three sisters, Mrs. Rosalie Sonnabum, Mrs. Tillie Finkelstein of San Diego, and Mrs. Louis Rubin of San Francisco.

William Plumm, 73

WINNIPEG—Community leader William Plumm, 73, died recently. He collapsed when he rose to speak after a dinner at his 50th wedding anniversary. Born in Russia he came to Winnipeg in 1903. For the past 20 years he was manager of United Garment Limited. He was active in many Jewish organizations and was one of the founders of the Jewish Orphanage and also the Jewish Immigrant Aid Society.

Isidor Brown, 69

LOS ANGELES—Isidor Brown, 69, department store executive and active Jewish leader died here Aug. 30. Brown was an active worker for the United Jewish Welfare Fund, the Community Chest and other local communal projects. He was executive secretary and director of the Eastern Columbia department store with which he had been associated since 1906.

Charles Bernstein, 66

LOS ANGELES—Pioneer leader in Hebrew education Charles Bernstein, 66, died Aug. 25. He was a founder of the California Hebrew academy and the Western Jewish Institute.

Max Myers, 60

PHILADELPHIA—Max Myers, principal of an elementary school in the public school system, died Aug. 28. He was associated with the school system here for 40 years. He was a member of the Krakauer Beneficial association and a pioneer in the children's summer camp movement.

Death Notices

Death notices and cards of thanks are 10 cents per word with a minimum charge of \$2.50 payable in advance. The notices may be sent to any office of The National Jewish Post.

COHEN — DR. Harold. Congregation Ohav Sholom announces with profound sorrow the passing of its esteemed member, Harold Cohen. May his soul be bound in the Bond of Eternal Life.

HERBERT J. ROEDER, President.

SILVER — Henry. The untimely death of our beloved associate has left a well of loneliness in our midst. His loyalty and devotion to his principles and to his family were a pattern for all of us to follow. His kindness and his smile will be missed by all who knew him and loved him. To his bereaved family we extend our heartfelt sympathies.

SAPPERSTEIN HOCHBERG AND HABERMAN

STERN — Emil. We note with sorrow the passing of our dear friend and colleague. He served his fellow man by his dedicated efforts in support of The Federation of Jewish Philanthropies of New York in his industry. We shall miss his leadership, wisdom and warm heart. To his saddened family we extend our deepest sympathies.

Lace and Embroidery Division of Federation

British Paper Urges Assurances to Israel

LONDON (WNS) — The need of reassuring Israel that their strengthening of the Arab states is no sign of hostility to the Jewish state was urged here this week on the Western powers by the London Times in an editorial dealing with the British government's lifting of its embargo on arms shipments to Egypt.

Lifting of the embargo, the editorial noted, has hit Israel as "one more confirmation of her belief that in the new honeymoon period which seems to be beginning between the Western powers and the Arab States she has been left out in the cold to her grave disadvantage." It urged those powers to impress upon the Arab states that grant of arms was no license for aggression.

The Evening Standard, voicing similar views, maintained that the Arab alliance, ostensibly a defensive combination against the Soviet Union, is solely concerned with Israel. In view of the "constant sword dangling" by the Arab states both in and outside the United Nations, the paper noted it was understandable why Israel should see in the arms policy a threat to its existence.

JERUSALEM—A group of 38 American theological students arrived in Jerusalem last week and were greeted by Dr. Dov Joseph, minister of development.



THE DIGEST OF THE YIDDISH PRESS

Lack of Idealism In U. S. Blamed for Teen Killers

by Rabbi Samuel M. Silver



"THE Painful Theme" is what A. Glantz calls his DAY JOURNAL article about the four Brooklyn "thrill-killers." The numerous attempts in the general and Yiddish press to explain the grisly conduct of the cruel quartet are off-base, Glantz believes.

The youngsters are apparently not perverted, nor was their home life exceptional. True, they must have psychic difficulties, but these did not manifest themselves before, Glantz reminds us.

The real reason for the homicidal disruption is the total lack of idealism in America today. The target toward which the average American aims these days is physical and financial security. Spiritual values are in disrepute.

Witness, says Glantz, the total lack of interest among our youngsters in Israel. Witness too, the ridicule to which Adlai

Stevenson was subjected when he spoke intelligently about ideals. When Jews embrace materialism, such horrible results as the Brooklyn thrill-killing can be expected, Glantz concludes.

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Emma Lazarus Plaque at Statue of Liberty, Bedloe's Island.
House of Living Judaism, 536 Fifth Israel Consulate, 11 E. 70 St.

Yeshiva University, Amsterdam Ave. and 185 St.
Jewish Museum, 5th Ave. and 82 St.
Jewish Theological Seminary, B'way, 2 W. 70 St.

Lower East Side—remnants of old ghetto, Delancey St.
Spanish and Portuguese Synagogue, Temple Emanuel, 1 E. 65 St.

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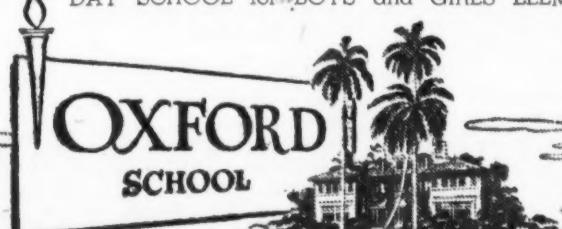
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BOOKS**'Blessed Is the Land' Is an Excellent, Straightforward Work by Zara**

By MEYER LEVIN

BLESSED IS THE LAND, by Louis Zara. Crown.

\$3.95.

LITERARY observance of the Tercentenary begins with Louis Zara's historical novel about the tiny group of Dutch Jews who embarked from a lost Dutch colony in Brazil, to land, unwanted, in New Amsterdam, exactly 300 years before the day of publication of *Blessed Is The Land*. It is a solid novel, a worthy story of a stalwart Jew named Ashur Levy, telling how he dug ditches, traded with the Indians, started a livestock business, fought prejudice, pestered and badgered and nagged and embarrassed the authorities until he won his rights as a burgher. How he took part in the defense of the colony from Indian attacks, even when he was not accepted into the formal guard, how he cajoled the Indians into releasing prisoners, after official parleys had only partially succeeded, how he won the esteem and the partnership of good Christians, how he came to love this land and would not budge from Manhattan even when the English took the Island from the Dutch, and named it New York.

Nor would he flee when the Dutch took it back again, nor would he feel troubled when it was once more placed under British authority. For by then he was one of those who knew and felt the population becoming a nation in itself, that would survive and grow, no matter what the ruling authority.

TAKING NAMES and a few personalities from historical accounts, Zara has created a community that has reality; the inter-relationships between



LEVIN

Dutch and Jews are woven on a human plan, the shadings between myth and prejudice and motives of self-interest are admirably indicated. Perhaps his most successful story-motif is the one that follows the petty grafter, the fiscal officer Cornelius van Tienhoven, who gets his squeeze at every event, whether it is the burial of a community elder, or the purchase of a house. The persistent legend that Jews have hidden gold, even when they are digging ditches for their bread, is neatly written into the tale, and counterplayed against the persistence of the kind and charitable elements in the Christian community, as well as the truly liberal elements who establish the first basis of freedom in this land.

While avoiding the constant parade of sensational events and lurid love affairs common to historical novels, Zara makes use of the powerful, elemental drama of the period. There is overwhelming tragedy in his opening sequences on the boat that takes the handful of refugees from the Brazilian colony which the Dutch have just lost to the Portuguese. The boat is captured by a Spanish vessel; five of the children are kidnapped, several of the men die in the dreadful hole where they are incarcerated while the women are raped.

YET THE REMNANTS are rescued when a French vessel defeats the Spaniards. But the French captain, having saved their lives, demands an inordinate sum of passage money, for putting the Jews ashore at New Amsterdam. Having given their pledge for this fortune, the refugees are allowed by Peter Stuyvesant to remain in the settlement only until their funds arrive from the Jewish community of Amsterdam; then they must leave.

However, they do not leave, and, little by little, over the years, win full rights.

The bulk of the novel follows Asher Levy, in his

growth as a man, and as a member of the community. There is his partnership with a luscious Dutch widow, who stakes him to his first, and illicit, fur-trading expedition. There is his companionship with the hardy Jacob Barsimson, who had indeed been the first Jew in the community, an emissary from Amsterdam, already on the island when the refugees arrived. There is his pact of brotherhood with an Indian guide, who gives Asher his son, to raise as a white man. There is the touching side-story of this lonely young man, who is torn between two cultures, and finally goes back to his own people to die in a suicidal revolt.

MEANWHILE, THERE are episodes which bring into the book many of the legendary tales of early Jewish settlers. There is the time Asher and Jacob meet a giant of a Swede, on a trading expedition; they become great friends with him, and try to keep his drinking in moderation. But on Friday night, after they leave, he opens another little cask of firewater, and his Indian guides get drunk and murder him. In the Swede's pack, Asher finds a pair of tefilim. Eventually, Asher marries the golden-haired daughter of this lost Jew.

Zara writes in the direct narrative manner, though the book takes the form of a first-person journal. It ends as Asher's son leaves home, to explore what lies west of the river. His father admonishes him also to keep a journal, so a sequel seems to be in the offing.

Here, then, is an excellent, straightforward work, carefully researched, never "official" in tone, and worthy of its material. If it does not indulge in psychological subtleties, one may accept that they belong to another genre of writing and would have impeded the sweep and the earthy reality of this good novel of a good Jew.

CLASSIFIED ADS

Advertisements in this section are payable in advance. A one-inch ad (one inch high by two inches wide) is \$4.20 for one insertion, \$3.50 for two insertions or three insertions, and \$3.00 for four or more insertions. A two-inch ad (either one inch high by four inches wide or two inches high by two inches wide) is \$7.00 for one insertion and \$6.00 for two insertions. All ads and inquiries should be sent to "Positions," The National Jewish Post, Box 1633, Indianapolis 6, Ind.

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By SUE MESSING
Jewish Post Correspondent

NEW YORK (JP)—When Sunday schools are closed, the children attending them almost always transfer to a Talmud Torah, report the United Synagogue Schools, the schools attached to Conservative congregations.

The Conservative group drew its conclusions from its experiences during the past eight years since they began closing down their one-day schools.

According to Dr. Abraham Millgram, director of United Synagogue Commission, the children attending Sunday schools could either have dropped Hebrew school altogether or could have transferred to a congregation that still ran a one-day school. Dr. Millgram's group has found however, that the children took neither of these alternatives but in almost every case chose to enroll in the substitute 3 or 5 day school.

This policy of the Conservative synagogues to close their one-day schools was started when the United Synagogue Commission issued a statement in which it contended that the one day school was not fulfilling the educational objectives of the Conservative movement. That is, it failed to give the children a fluent knowledge of Hebrew, and an intimate acquaintance with Jewish history and religious observance. Although the commission had no way to coerce the individual congregations to close the Sunday schools, most congregations

volunteered to take part in the experiment. As a result children now attending Conservative congregation schools are receiving six hours weekly of Hebrew education either by attending three, two-hour sessions of school a week, or by attending a five-day school.

Desegregation Favored By Florida Synagogue

MIAMI BEACH (JP)—Temple Beth Shalom, one of the city's leading synagogues, announced publicly this week that its membership overwhelmingly favored the end of segregation in Florida schools.

This announcement was believed to be the first public stand taken on desegregation by a synagogue or church in Florida.

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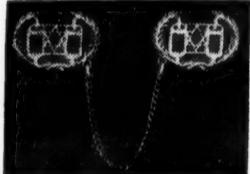
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Public Relations Director of the Union of American Hebrew Congs.

SUGGESTED SUBJECTS

1. The Synagogue, How It Molds My Life.
2. The Synagogue 300 Years Old.
3. How Can The Synagogue Become More Attractive in the Modern Age.
4. The Synagogue 300 Years From Today.
5. What Does The Synagogue Mean To Me.

CONTEST RULES

- Essays may be written in English, Yiddish or Hebrew.
- Employees and families of the Zion Talis Manufacturing Co. and the National Jewish Post are ineligible.
- Winners of the contest will be announced in the National Jewish Post.
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